## RELIGIOUS INTELLIGENCE.

Programme of Services for Eighth Sunday After Trinity, August 2.

Ministerial and Church Movements-Correspondence.

Dr. McGlynn, of St. Stephen's church, New York, will lecture this evening, in St. Joseph's Roman Catholic church, Tremont, on the "Philosophy and Poetry of the Confessional."

Rev. W. M. Dunnell, rector of the Church of All Saints, will officiate and preach to-day in that

S. P. Andrews and Professor Hermes will speak to-day in De Garmo Hall. Rev. H. O. Pentecost, of Brooklyn, will preach in the same place on Tuesday evening, but whether to Spiritualists or others is not stated.

Rev. Dr. Miley, of Drew Seminary, will preach this morning and evening in Bedford street Methodist Episcopal church.

"Christians God's Challenged Witnesses," and "The Voyage of Life," will occupy the attention of Rev. R. S. McArthur in Calvary Baptist church to-day.

Dr. Deems will preach in the Church of the Strangers this morning on "Conversation that Becometh the Gospel."

Rev. E. Borel will conduct a service this morning for French Episcopalians, in Caivary chapel, Fourth avenue.

Dr. Samson's theme in the First Baptist church, of Harlem, this morning, will be "Christ's Humility His Greatness," and in the evening, "Just Judgment of Christ's Claims Hinted by Nicodemus."

"The Rejection of Christ and Its Consequences" will be Dr. Fulton's theme, in Hanson place Bap-tist church, Brooklyn, this morning. In the even-ing he will speak about "The Doctrine of the Modern Jezebel, its Fascination and Peril."

Rev. G. C. Lucas will preach this morning and evening in the New York Presbyterian church, West Eleventh street.

Rev. R. H. Nye will preach before the Fifth Universalist Society, in Pumpton Hall, this morning. "A Free Pulpit and a Free Press" is the theme of Dr. Miller's discourse this morning, in Plymouth Bantist church.

Dr. Sprole, of Newburg, will preach in the Forty-second street Presbyterian church this

The Bishop of Kentucky is expected to officiate this morning in St. Thomas' Protestant Episcopai church. St. Thomas chapel, in East Sixtleth street.

will reopen this morning; Rev. R. Lowery minister. Bishops Simpson and Peck are to preach in the Tabernacle at Sea Cliff to-day. Rev. Dr. Graves, of New Hampshire, will preach

this morning in the South Baprist Church. Rev. George D. Matthews will preach at the usual hours to day in the Westminster Presbyterian

Rev. N. R. Blanchard will preach this morning and evening, at the usual hours, in Fifty-third street Baptist church.

Rev. Dr. Potsal, of Baltimore, will preach this morning in Washington square Methodist Episcopal church, and this evening in Seventeenth street Methodist Episcopal church.

Rev. W. T. Sabine will preach to-day, at the usual hours, in the First Reformed Episcopal

Rev. N. G. Cheney will preach to-day, as usual, in John street Methodist Episcopal church. Rev. Z. T. Sweeney, of Columbus, Ind., will

preach this morning and evening in the Church of the Disciples of Christ.

Divine service will be held as usual to-day in the

Protestant Episcopal Churca of the Resurrection, East Eighty-fifth street.
"St. Paul a Debtor" this morning in Bethany chapel and "Lessons Drawn from the Pittsburg

and Other Recent Calamities" this evening by the The services in St. Clement's Protestant Eniscopai church to-day will be held at cleven A. M.

and five P. M.; Rev. Dr, Eaton, rector.

All Souls' Protestant Episcopal church—Rev. George B. Porteous, rector-will worship to-day and hereafter in the vacated Elm place Congregational

church. Services and sermons at the usual hours to-day.

What Did Nicodemus Want by Interviewing the Saviour!

TO THE EDITOR OF THE HERALD :-

The Kingdom of Heaven is not meat and drink -An interesting parrative is contained in the third chapter of St. John's Gospel, from which some valuable information may be derived, correcting some phases of popular conclusion, viz. :-There was a man named Nicodemus, a ruler of the Jews. The same came to Jesus by night and teacher come from God; for no man can do the miracles that Thou doest except God be with him." Now evidently this ruler of the Jews-of the strictest sect a Pharisee-must have had an earnest object of inquiry to propound to this man of Gaillee, a people held in the lowest esti-mation by the Jews, so that holding intercourse with them was deemed derogatory to the high ecclesiantical characteristics of the Jew: similar to the case of the Samaritan woman at the well, where it is recorded in John, iv., 9. "For the Jews have no dealings with the Samaritans;" and yet,

this inquirer sought to obtain by his interview.

He states his great confidence in the teacher to

whom he came. He had no doubt but that the

Most High was "with him;" and still his inquiry

(if so it may be called) is entirely obscure. great Teacher to whom he came, however, at once divined the object of the call; He instinctively knew the needs of this inquirer, and therefore as once, discerning the question which Nicodemus reply, viz :- "Jesus answered and said unto bim except a man be born again he cannot see the Kingdom of God; except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Evidently, therefore, Nicodemus desired to learn how he should be enabled to see (and fully perceive) and be able also to enter into the Kingdom of God. Leaving out, for the present, the course to be pursued to obtain these great objects, it is very important that we should clearly understand the precise object which this inquirer desired to see and enter into. In the first place it was not an abode in heaven, in another and ulture state of existence, as the popular theory is, and from which theory (as long as it may be entertained) the grossest errors of construction will be given to very many portions of Scripture. The object sought by Nicodemus was an earthly, possession. This is evidenced by the Saviour's own words in the twelfth verse in the same chapter, where He says, "I have told you of earthly things." And we will attempt hereafter to show by the acts and doings of Nicodemus that he was subsequently, by the means pointed out by the Saviour, enabled to see and enter into that desired naven. The words Kingdom of God or Kingdom of Heaven (which are synonymous) are so often thoughtlessly entertained, so little consideration is generally given to an analyzation of their meaning, preachers to the people taking it for granted that they (the words) mean to express the idea of an abode in heaven, a luture state of existence, that it while profitable to quote some of the various passages in Scripture where they occur, so that we may be able by their connection more clearly to ascertain what Nicodemus sought. For what of space we confine ourselves to those in Matthew, it, 33—But seek ye first the Kingdom of God. should clearly understand the precise object

Matthew. They appear thus in Matthew, vi., 33—But seek ye first the Kingdom of God. Matthew, xit., 28—The Kingdom of God is come unto You: same Luke, x., 9, 11 and xi., 20. Matthew, xix., 24—Than for a rich man to enter the Kingdom of God; same Mark, x., 23; Luke, xviii., 24. Matthew, xix., 33—Harlots go into the Kingdom of God. Matthew, xix., 33—Harlots go into the Kingdom of God. Matthew, xix., 33—The Kingdom of God be taken from You.

Commentators on these special words say:—"It is worthy of observation that Matthew is the only New Testament writer who uses the phrase Kingdom of Heaven, and that he uses this more irrequently than any of the synonymous phrases. This peculiarity may be accounted for by the fact that he wrote for the special information of the Jews, among whom it had long been customary to use the word heaven or heavens instead of the more holy name of God, and by whom the phrase Kingdom of Heaven would be readily understood to mean the Kingdom of God. The word kingdom does not perhaps express the idea so distinctly as might be desired. Campbell and others prefer the word reign; it denotes a new religious economy

instituted by God, and by Ris special care estab-imbed and extended in the world." Into this new and spiritual religion, therefore, it was that Nico-demus desired to enter, and its value to fully per-ceive and see; something beyond the forms and ceremonies of the Jewish ritual, and believing, as he said, "Thou art a teacher come from God," he desired to learn, to see, to enter into the kingdom of God; to lay aside the pride and arrogance of the Pharisee and adopt the numility of the Chris-tian.

then Pharisee and adopt the numility of the Christian.

To note more strikingly that by these phrases the Master referred to the Gospei dispensation that He was then displaying before the world, let us refer to one of the preceding quotations—viz.: Matt., XXI., 43, "Therefore I say unto you the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Jewish nation, of whom the Pharisees and chief rulers were the representatives, had conducted themselves in a manner similar to the laborers (described in the parable narrated in the verses just preceding the verse quoted). They had long enjoyed high privileges. From time to time God had sent messengers to them, requiring them to render those acts of nomage and obedience which shey owed to him. Those messengers they had abused and some of them they had slain. God had now sent His Son, and Him they were destrous to slay. The cup of their iniquity was hearly full and judgment at hand. The Kingdom of God was to be taken from them and given to others who should produce iruit. This is the application of that parable, and such the great truth which it was designed to libustrate. If any doubt can now possibly remain in the minds of the reader that the true definition of the phrases Kingdom of Heaven and Kingdom of God is the "Gospei reign or dispensation," the religion taught by Jesus Christ (which it is the object of this article to clucidate), we may quote the commentary or caucidation of the Saviour Himself—which of course cannot be disputed—to the chief priests and elders of the people:—(Matt., XXI., 3I.) "Jesus saith unto them, Verily, I say unto you that the publicans and harlots believed him not; but the publicas and harlots believed him not; but the publicas and harlots believed him not; showing that a belief in the Gospel is perceiving, and that taking its precepts to heart is entering into the Kingdom of God. And also, Mark, X., 23—"And Jesus " \* \* saith unto his disciples, How hardly shall they that have riches enter To note more strikingly that by these phrases the

into the Kingdom of Ged. And also, Mark, X., 23—
"And Jesus " \* saith unto his disciples, How hardly shall they that have riches enter into the Kingdom of God;" "and the disciples were as onished at his words."

Commentary—"But Jesus answereth again and saith unto them, Children, how hard is it for them who trust in riches to enter into the Kingdom of God," clearly explaining that when trust and reliance were placed per se in riches the principles of the Gospel for the attainment of peace, joy, happiness would hardly be carried out. Numberiess other commentaries of the Saviour might be quoted if we had space.

Now that Nicodemus did realize some of these blessings from a change of heart—a laying down

quoted if we had space.

Now that Nicodemus did realize some of these blessings from a change of heart—a hying down of the Pharisee for the humitty and kindness of the Christian—we are only enabled to produce two "signs," and, from what they evince, it is to be regretted that we have not more extended biographical notices of him. He adhered to the Saviour to the last. When Jesus was brought before the officers and chief priests and Pharisees, "Nicodemus saith unto them (he that came to Jesus by night being one of them), Doth our law judge any one before it hear him and know what he doeth?"

And at the burial we read, "And then came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pounds weight. Then they took the body of Jesus and wound it in innea clothes, with the spices, as the manner of the Jews is to bury," showing his Christian kindness of heart in defending him against unjust accusations, and kindly performing the last sad offices to his teacher and triend. WM, COVENTRY H. WADDELL. WALHALLA, August, 1874.

Senex Doubts Christ's Resurrection.

TO THE EDITOR OF THE HERALD :-The question was asked a few Sundays ago in your paper, "How long was Jesus in the tomb ?" and the writer made out about thirty hours. This period was from the time He was taken down from the cross until the morning when the weeping sisters came to the tomb and found Jesus up and aive, clothed in the habit of a gardener. It is stated in the fitteenth chapter of St. Luke, fortyfourth verse, that, an application being made by
the friends of Jesus for his body, Pilate
marvelied if He were already dead. Now,
the most natural thing for His friends
to do after receiving the body was to
do exactly what I think they did—endeavor to restore Him to life. How successfully they did so is
apparent in the fact that in thirty hours after it is
announced to His iriends that He is alive. That
He was wrapped in linen and taken to the tomb
was all natural; that his friends procured and
brought Him a soit of clothing is certain, being the
clothing usually worn by the gardeners of that
period, which was also a very proper thing for them
to do, as they did not wish Him to be recognized by
any but His friends. There does not appear to be
anything very marvellous in all this. That the
mission of Jesus to Jerusalem was not successful
is evident, and that His persecution and suffering
induced Him to leave Jerusalem appears to be the
dictate of common sense. stated in the fitteenth chapter of St. Luke, forty-

tions. These inroads have not only alarmed but positively weakened the great Presbyterian inter-est of the island.

Ministerial and Church Movements. ROMAN CATHOLIC.

The Bishop of Boston has appointed the Rev. D. O'Donovan, of St. Augustine's church, South Boston. Chaplain for the Catholics in Deer Island Penitentiary, Boston Harbor.

To-day being the 2d of August, the Indulgence of the Porzinncola, or the Pardon of Assisi, may be gained by any of the faithful, who, having received communion on that day, shall visit any of the chapels or churches belonging to the Franciscan

Bishop Loughlin, of Brooklyn, confirmed seventy children in the church at Hempstead, L. I., last

The corner stone of St. Catherine's Hospital. attached to the Church of the Most Holy Trinity, Montrose avenue, Brooklyn, will be blessed by Bishop Loughlin August 9.

The Bishop of Brooklyn has imposed on the Rev. Pather McNamee the heavy task and responsibility of building a new church and organizing a parish in that rising section of the city of Brooklyn of which Butler street at Classon avenue is the centre. He has already undertaken the organiza tion, and has so far progressed in it that on pext Sunday he has invited the Bishop to bless the cor-

A bronze statue to the memory of Pope Urban V. has been erected at his native place, Mande, France. This Pontiff was elected in 1362 and died

at Avignon in 1367. The health of the Rev. Louis De Cailly, of the diocese of Columbus, Onio, has been so much improved by a vacation of three months that the Right Rev. Bishop Rosecrans has appointed him to the church at Newark, Ohio.

Bishop Gross, of Savannah, will formally open Pio Nono College, at Macon, Ga., September 29. Right'Rev. Bishop Corrigan has just purchased a

Right'Rev. Bisnop Corrigan has just purchased a tract of 200 acres at Denville, located in the most delightful part of the State (New Jersey) and within half a mile of the Delaware and Lackawana station. A large and commodious brick building stands on the grounds, and this will be enlarged to suit the purposes of a protectory. Work will be commenced next month.

On Friday, July 3, Mgr. Jamot, Bishop of Sarepta, in partitus infidelium, and Vicar Apostolic of Northern Canada, sailed from Havre for America, accompanied by several priests, who will devote themselves to the Canadian missions.

The first retreat for the clergy of the diocese of Pittsburg, Pa., will be held in St. Francis' Monastery, Loretto, on the 17th of August and the second retreat on the 24th.

FRESTYRMAN.

A new church is to be erected at Beaver Falls, Pa., whefe mission services have been recently held. An eligible location has been secured, and the new editice will be of stone and the cost about \$4,000.

A neat little church has been consecrated at Pountain Mills, Pa., the gift of Major Knapp, who has a large interest in extensive iron works in the neighborhood.

The Presbyterians of Quincy, Ill., are about to

has a large interest in catellaste from what is the eighborhood.

The Presbyterians of Quincy, Ill., are about to erect a \$30,000 house of worship there.

Rev. James Cruckshanks, late of Webster Groves, Mo., is called to the Congregational church at Pepperell, and also to the First Presbyterian church in Rocklord, Mass.

The Presbyterian church in Stockbridge, Mass., have called Rev. J. C. Bodwell, Jr., of Thompson,

Conn.
The Presbyterian church, of North Amherst, Mass., have called Rev. Edward E. Lamb, of Shelburne Palls.
The Presbyterian Church in the United States has 35 synods, 174 presbyteries, 4,946 churches and 4,97 ministers and 496,634 communicants and 516,971 Sunday school members. It has dismissed a churches and 28 ministers to other bodies and has received 11 churches and 55 ministers from other denominations.

other denominations.

The Presbyterian church at Princeton, N. J.,
have segured as a present supply Rev. Levi O.

Grenelle, who has resigned his position in the Peddie Institute, at Hightstown.
After this Sabbath the Thirteenth street church will be closed for the remainder of August.
The First Presbyterian church of this city, Dr. Paxton's, will be open all summer. The pulpit is supplied by the Rev. Mr. Graham, of Virginia.
The Fourth avenue Presbyterian church will be closed during the present month.

upplied by the Rev. Mr. Granah, the church will be the Fourth avenue Presbyterian church will be slosed during the present month.

The Memorial Presbyterian church will be supplied by the balance of the plied with preaching during the balance of the summer by Rev. Mr. Perry. Rev. F. Gutelins was ordained and installed pas-tor of the Fresbyterian church at Moscow, N. Y., on Thursday last.

summer by Rev. Mr. Perry.

Rev. F. Gutelins was ordained and installed pastor of the iresbyterian church at Moscow, N. Y., on Thursday last.

Rev. W. B. Marsh, of Lyons, N. Y., was installed pastor of the Presbyterian church at Vactor, N. Y., on Thursday.

Rev. G. G. Smith, of Pittsford, N. Y., has gone to Chill, N. Y., to take a charge.

Rev. J. F. Hamilton has just begun to preach for the Second Presbyterian church of Newport, Ky., in response to a unanimous cail.

The Rev. D. H. Schock, of the Central Methodist Episcopal church, Trenton, N. J., has been fined \$300 for marrying a minor girl. The Central church people denounce the prosecutors.

The Orange African Methodist Episcopal church will hold a camp meeting in East Orange, N. J., on August 18.

The new Methodist Episcopal church at Arlington, near Newark, was dedicated on Sunday last, when addresses were delivered by Drs. Sims, Dashiell, Coyle and Blaime.

The tent meetings held under the auspices of the Church Extension Society of the Methodist Episcopal Church at Battery square have been crowned with remarkable success. For more than a month services have been held daily under the direction of the Rev. Samuel H. Cummings, the City Missionary. One hundred and ninety persons have been reached who have not been attending public worship at the caurches of the vicinity.

The African Bishops held their annual session in Baltimore last week and settled their plan of vistations for the year.

The Rev. J. W. Hedges, of the First Methodist Episcopal Church, Annapolis, Md., has succeeded in securing the donation of a very near pulpit for the Monterey church. Highland county, Va. This church was used by the armies during the war, and at its close the roof and walls were all that was leit. The Methodist Episcopal Church and the Methodist Episcopal Church, Buthain on alternate Sabbaths.

Rev. Charles Bush, of the Western New Yo

ference, has been appointed a missionary to India, and will sail next fall.

The camp meeting at Merrick opens Angust 4, and that at James ort, L. L. August 14, and at Ocean Grove on the same day.

The corner stone of the new Methodist Episcopal church in the village of Greenwood, Steuben county, N. Y., will be laid on Wednesday, the 9th of September.

county, N. Y., will be laid on Wednesday, the 9th of September.

Rev. A. Reynolds, the evangelist, has been engaged to assist Rev. L. Wright, of Binghamton, for six months.

Mr. James M. Coon, of the Chicago Seminary, has entered upon his duties as pastor of the First church at Galena, Ill.

Rev. H. Daniels has settled at Norwood Park, Ill. The Baptists of Chicago have lost much more by the late fire than they did by any previous one. Their First church, which cost nearly \$200,000, on which there was an insurance of \$30,000 only, was burned. The Ohvet (colored) church, which cost \$20,000, was also destroyed, together with the homes of very many of the members. They had an insurance of \$12,000 on their courch building.

The installation of Rev. F. McCarthy and the recognition of the Amily Baptist church, of this an open communion blace last week, but Mr. McCarthy's eccentricities frightened his backers and at the last moment they backed out and left him and his followers infreeognized. His church is an open communion of shoot of his former charge.

A Baptist church has been organized at Bolse City, Idaho, with a good minister and a fourishing Sabbath school.

The Kev. Samuel H. Meade, formerly a Baptist

City, Idaho, with a good minister and a flourishing Sabbath school.

The Rev. Samuel H. Meade, formerly a Baptist minister, and some time a clergyman in the Protestant Episcopal Church, made application before a council of Baptist churches, held last week at Bridgeport, for restoration to the work of the Baptist ministry—he having again become a member of that denomination. After a lengthy discussion it was resolved by the council that it was inexpedient to recognize Sr. Meade as a minister of the Baptist Church.

MISCELLANEOUS.

the Baptist Church.

MISCELLANEOUS.

Dr. Julius Eckmann, the first Jewish rabbi of the Pacific coast, died a few days ago in San Francisco.
Bishop Simpson is to preach one of the sermons at Lake Bluff, during the camp meeting, which will open August 18.

open August 18.

Taere are three hundred different sects in England and seven have sprung up during the past

ubstance, style and manner of delivery from eloquent oratory of his father, Edward

the eloquent oratory of his father, Edward Everett. Kev. Peter Dean, who was dismissed from the Rev. Peter Dean, who was dismissed from the service of the London Unitarian Missionary society on account of his radicalism, has been reappointed to his mission, but at a reduced saiary. It seems that his criticism of what is popularly called "Christianity" cost him £164 los, a year, the difference between £40 and £205.

The Rev. Robert Bruce, of the Church Missionary Society, has a school of 150 boys, including six Monammedans, in Ispanan, Persia, all studying Scripture in the midst of a Mohammedan land. His labors are mainly among the American residents. Mr. Bruce is now preparing a catechism to give the Persians a notion of the Protestant bellef.

Ritualism in the English Church. (London (July 20) correspondence of the Edin-

burgh Scotsman., Those who have attended Roman Catholic churches will remember how much music enters into the celebration of high mass, and this particular ritualistic Church is celebrated for its organ and music. It has surpliced choristers, men and boys, and one or two of the boys have exand boys, and one or two of the boys have exquisite voices. The programme of music for the communion service can hardly have been paralleled in Church history from the reign of Queen Elizabeth to Queen Victoria. It was as follows:—Introi, "Like as the hart" (Hoyte); Kyrie (Bridgewater); Gloria (Thorne); Credo (Maciarren); Offertory Anthem, "O! come every one" (Mendelssohn); Sanctus (Macfarren); Benedictus (Weber); Agnus Del (Weber); Communio, O Salutarus (Rossini); Paternoster (Hoyte); Gloria in Excelsis (Thorne). When the celebrants had prepared the elements a stream of men entered the choir, which is separated from the chancel, and received the communion. When the men had communicated the women left their sears, ascended the steps, and, kneeling in the choir, but not very near the altar, also received the sacrament. The rest of the clergy not "celebrating" wore write surplices and green stoles. It seems that the stoles vary in color according to the season of the year, except that they are red on Martyrs' days and white on linnocents' Day. A considerable proportion of the congregation made the sign of the cross at the blessing, following in this respect the example of the chief celebrant, who waved his right nands oas to indicate the shape of the cross. It was also observed that several of the congregation made the sign of the cross on leaving the church, and most of them bowed to the altar on passing out of the clurch. The principle steadily observed throughout the ceremonial at this church is the sacrificial character of the priesthood, and no Bishop's bill will constrain the clergy at the Church to give up this principle. quisite voices. The programme of music for the

The Future Home of the Pope

[From the Saturday Journal.] The reports which have from time to time appeared in the press that the prisoner of the Vatican will remove to Malta, and that the election of the new Pope will be transferred from Rome to Valetta, have given increased interest to scarcely another spot on earth that speaks so plainly of the transitoriness of nations and their power as this little island, which, illumined by power as this little island, which, litumined by an African sun, rises like a rock of dazzling whiteness from smid the foam of the Mediterranean Sca. It was here that, 3,000 years ago, when history was in its infancy, the seafaring and mercantile Phenicians gained a footing; here Greeks and Romans settled, and were followed, during the migration of nations, by Vardals, Goths and Byzantines, until, just 1,000 years ago, the Araba, streaming toward the West, settled in March, and became the progenitors of the present opulation, among whom the Araba element, still retains pre-eminence in language and manners and customs, though not fir religion. But this is not the end of the kaleidoscopic change of nationalities. The eighth nation which subjected the island was the Sicilian Normans; and they in their turn were displaced by the Knights of the Order of St. John, who made the little island of Malta the famous bulwark against which the Turkish power was shattered, and gave it such renown as caused it to be mentioned in the foremost place wherever examples were sought of cheer. In self sacrifice and resistance unto death. Malta, and with it the

Ruights of St. Jonn, succumbed to the power of Napoleon, and it became French; but ever since the fall of the great Corsican England's proud banner has waved over the lale whom was possessed by ten nations before. And England has good reason for lortarying herself here and for making the rock bristle with guns, for it is her most important haval station in the Mediterranean. It is here that the feet of fron-class is anchored, attracted to these waters by the ever threatening Eastern question, and here that the roule to lindla is guarded. No wender that England annually spends over £200,000 in manuating this important post and that even in time of peace she keeps a garrison here of over 4,000 men.

## SEA CLIFF CAMP MEETING.

Tobacco as a Means of Growth in Grace-Rev. Mr. Boole on Sunday Cigars-Rev. Mr. Lawrence on the Work and Workers of the Christian Ministry-Amusements, Photography, Croquet, Boating and Serenading.

SEA CLIPP, L. L. August 1, 1874. It is very apparent to even a casual observer here that fashionable life can exist about as well at a camp meeting resort as anywhere else. Saratoga and Long Branch are not more fashionable in their way than Sea Cliff is in its way. The conveniences for amusements, though of an innocent and recreative character, are so numerous and diversified here that many young folk of both sexes hardly ever think of going to the religious services, in tent or tabernacle. Fishing and boating, playing croquet on the public grounds or in private enclosures, moon-light sails on the tranquil bay, or quiet rambles at twilight through shady groves and Elysian rambles or midnight screnades to popular preachers or familiar triends, serve to break up what the worldly-minded young people consider the monotonousness of the camp meeting services. Hence the number of converts resultant from this first series of meetings, now almost closed, may be counted by a child. A few-a very small lew-proless to have been sanctifled here But a real breach has not yet been made in Satan's lines. It was thought on Thursday evening that his lines would soon give way, but the ranks were closed again, and unless the

TWO BISHOPS, PECK AND SIMPSON,
who are to lead the hosts of the Lord to-morrow. shall inspire their troops with more and greater faith and courage than has been imparted to them hitherto, this meeting will close barren of numerical results of the saved. Bishop Peck has preached once already and given evidence of intense earnestness, both in his public addresses and private conversations, for the salvation of souls. Rev. Mr. Lansing, of Brooklyn, last evenlag preached one of the most practical sermons that has been heard on the camp ground during this season. It was right on the line of individual duty and contrasted the character and failures of the lorgetful hearer with the success of the doer of the Word, who receives a blessing from God in his labora If the people wanted to take God to their tents and cottages, as he had heard some of them pray they might, he suggested that if they would break themselves up into small parties and go and work or God they could have His promised blessing on their deeds. Some six persons answered his appeal by presenting themselves at the altar of prayer afterward.

This morning Rev. Mr. Lawrence, of Amityville L. 1., preached from Acts xi., 21, "And the hand of the Lord was with them; and a great number believed and turned to the Lord." His theme was the kind and character of the work to be done by the Christian minister, the extent and nature of the field of labor and the element of success which accompanies every faithful servant of Christ, If he were to go to his own charge alone he would shrink back from the task before him. But the hand of the Lord is with him. Moses would not lead the people toward the promised land unless God's presence went with him. And the Holy Ghost is the quickening power, which, through the word of truth in the Gospel, gives success to the work of the minister.

The congregation was not large—perhaps 1,000 or 1,200 persons. The boat was late and brought very lew city people, and the rain storm which came on here this alternoon cleared the grounds and greatly lessened the numbers of those who came up in the last boat. The Seawanhaka brought up a godily company, however, and arrived here more than an hour earlier than the Sedgewick. lieved and turned to the Lord." His theme was

any this friends. There does not appear to be anything very marvellous in all this. That the mission of Jesus to Jerusalem was not successful is evident, and that his persecution and sudering induced him to leave Jerusalem appears to be the dictate of common sense.

Episcopacy on Long Island.

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For many years the Presbyterians were the great power on Long island. The first inroads were made by the Methodists. The Baptists came later and moved slower. On the election of Dr. Little-join as Bishop the Episcopal Church took up zealously the work of home missions. A fund was secured for church which there a little chape is run up. The watering places, where the fashionables go for the summer, afford fertile soil now shows go for the summer, afford fertile soil now shows go for the summer, afford fertile soil now for some of the hardest working men in the Church, keeps his eye on all these little outposts and encourages the faithful by constant personal visitations. These inroads have not only alarmed but now it is seen in the south Bergen Reformed the south Bergen Reformed than the Sougewick.

Sexigand P. Brokaw, formerly of Newark, was installed pastor of the south Bergen Reformed than the south Bergen Reformed the south Bergen Reformed than the south Bergen Reformed the church the south Bergen Reformed the south Bergen

cigars on the notel books as charged to the association through him. And now he defined his position on the tobacco question. It was supposed
that Mr. Boole was as strongly opposed to tobacco
as to alcobol, and the points of the good joke were
that he should order cigars at all, and that he
should order them on sunday. But to-day he defined his position, both privately and publicly, on
the tobacco question. It would be sin to him to
use the weed, but he did not want to curtail
others' ilberty in this respect. If others found
Tobacco TO BE A MEANS OF GRACE
they should use it: but let them be certain that it
is a means of grace. He was opposed to the sale
of cigars in the hotel, where Mr. Clinton, the manager, had set up a neat glass case containing
choice brands of the weel. The case was removed,
and guests have to find the tobacco and smoke it
themselves. There are many things, he said, which
a Christian man and a Christian association cannot do, but which unchristian individuals and
associations may legitimately do. And this
he conceived to be one of them. But
whigh he did not propose to jurnish tobacco, he had
no desire fo impose his own law on others. This
world, he remarked, is barrien enough, and if they
could get any enjoyment out of tobacco, let them
go ahead and get all they could. But he did not
think its use is conducive to growth in grace, if
him were a mere personal matter he would not
notice it, but an association of Christian men is
involved in it, and he deemed this public denial of
the charge necessary. He did not, however,
wholly blame the correspondent. The report of
the charge necessary. He did not, however,
wholly blame the correspondent. The report of
the charge necessary. He did not, however,
wholly blame the correspondent. The report of
the charge necessary and have had any
part of the world. They have been
weicome to its hospitality at all times, it has
been my misfortune, perlaps, to have been born
and orought up in New York and to know
something of the intricacles of city lif

AN ENTERTAINMENT TO THE PRESS.

AN ENTERTAINMENT TO THE TRESS.
A very pleasant episode in this encampment took
place on Tuursday night. When all the services of
the day had closed and the guests had held their
worship in the pariors of the hotel, and were dispersing to their rooms, Mr. Cinton gathered the
newspaper correspondents, editors, publishers, worship in the parlors of the hotel, and were dispersing to their rooms, Mr. Clinton gathered the persing to their rooms, Mr. Clinton gathered the persing to their rooms, Mr. Clinton gathered the persing to their rooms, Mr. Clinton gathered the mewspaper correspondents, editors, publishers, &c., together, and with their ladies and a few other invited guests led them into the dining hall, where he had prepared an elegant supper for them. After the supper had been disposed of Rev. Brother and to Mr. Hall, of the worcester (Mass.) Gazette, who read a resolution and to Mr. and Mrs. Clinton for their kindness and courtesy towards the correspondents of the press. Short speeches then follow for an onto speak of the Herald, as combining in itself the religious and secular describents of the press. He reminded the company that Church people as well as wordly sade, news and read it, and the Herald was sixt to exertain the fact and to give to and gath such news from them. And the press, he therefore the world, by disseminating religious the Rev. Mr. Taylor, of the Christian at Word, gave a humorous sketch of his first camp meding experience and contrasted it with his fresent surroundings. Dr. Curry, of the Christian Adocate, led Brother Taylor, in imacination, back fifty years to his camp meeting experience, and contrasted it with the present, not very much to the religious benefit of the press as the mightiest power in the world for good or in, and the position of newspaper correspondents he deemed one of the most important that cound be occupied. Drs. Sargent and Poisal, of Baitimore, made a few remarks suggestive of blankets and pleasant dreams, and Rev. Mr. Boole, in behalf of the trustees, thanked the correspondents of the secular press especially, for the issness with which they had written about this camp meeting. He did not

want them to be biassed in any way, but to report things as they saw and heard them. He acknowledged that camp meeting people had not heratorer treated the representatives of the press in the proper spirit, and until he went to Round Lake he had no idea that there were so many Christian men connected with the secular press. He tendered all those presents coursul welcome to fewers.

This morning the press men were captured by the photographer on the grounds, and their pic-tures will appear in frames on Monday.

AN AMERICAN POPE.

A Radical and Equitable Settlement of the Roman Question. NEW YORK, July 31, 1874.

TO THE EDITOR OF THE HERALD:-In spite of the emphatic declarations to the effect that the Roman question is settled forever. the temporal power of the Papacy having ceased to exist on the 20th of September, 1870, when Victor Emmanuel's army took possession of the Eternal City, I do not believe it to be possible for a keen and impartial observer to deny the fact that. far from being dead and buried, the Roman question is, together with the Eastern problem, and to an equal if not superior degree, the very black point which threatens Europe with a general condagration at a moment's notice.

The Papacy, as it existed since the times of Charemagne, with a temporal sovereignty not powerful enough to ever become a menace to any one, but yet sufficient to secure the perfect independence of the Holy See, was, it should not be forsocial building which neither the Reformation nor the French Revolution-those two solemn thunder storms-succeeded in pulling down, so wonderful was the vitality impressed to it by the gentus of

It is easy to understand, then, why, notwithstanding the present total obliteration of his temporal power, Pius IX. remains the prominent fig-ure of the world, not simply because he is the head of Catholicity, but also, and much more, because, though deprived of his States, he still is the highest personification of that principle of authority, the very basis of European governments-either monarchical or republican, the ticket does not matter

If an illustration of my allegation were needed I would only refer to the shuddering of anxiety which is universally felt from one end to the other of the earth, but more especially in Europe, every time the telegraphic spark brings the news of an indisposition of the Holy Father.

Were Queen Victoria, or the Czar, or the Emperor Wilnelm-or Bismarck himself-to die to-morrow the impression resented at large would the German Chancellor, who is the deadly antag-onist of the Vatican. But even the death of the Teutonic Mephisto would not by far cause a frightful commotion like the one sure to jollow the world-wide spreading of those four words, "THE POPE IS DEAD,"

and this tremendous shock will not result solely out of the noble character of Pius IX., whose stubbornness in what he believes his right has reached the limits of sublimity. No! But the present Pope having maintained unrestricted his non possumus against the spirit of the future, and never missed an occasion of revendicating the St. Peter's dominions as as integrant part of the traditions of the Church, his death will, of course, be the signal for the reopening of that deadly struggie between the declining and the rising politico-social order of things, each one of which is earnestly advocated by powerful nations, armed to the teeth and ready to take the field for the triumph of their scheme. Already and for years past the great impending contest rages in the diplomatic spheres, and no one is ignorant of the numberless exertions, combinations and intrigues to which both partisans and enemies of the temporal power have had recourse in order to prepare the ground and secure the election of a l'ope favorable to their exclusive views on that ques-

It may be thus asserted that the future Conclave will have to fulfil the most difficult and delicate task which was ever imposed upon an electoral body, it being placed between two adverse parties, equally strong and imperious in their demands, which do not admit of the least conclintion. On one side, the Jesuitic or ultramontane element, which dreams of a restoration of the temporal power, and has for its supporters France government, at least), Spain, Portugal, Austria, Beigium and the south of Germany. On the other side the so-called liberal and anti-panist Europe, represented by England, Italy, Holland, Russia and, above all, Prussta, which leads that implacable crusade against the Vatican not so much on account of the emancipation of mankind from the clerical yoke as for the sake of that most to be dreaded form of despotism-a State religion, on the model of Russian orthodoxy-the Kaiser becoming then a two-headed same time Emperor and Pontiff, holding in his right hand the keys of Siberia and in his left one those of Paradise. In fact, the highest political interests are involved in this question-Who will be the future Pope?

Suppose that the Conclave should elect to the Supreme Pontificate of the Catholic Church a red man entirely devoted to the ultramontane interpretation of the apostolic sacerdoce, including Popish infallibility and temporal sovereignty (that is to say a member of the overwnelming majority among cardinals). It is but too evident that a schism of an unheard of magnitude, closely followed by the most horrible politico-religious war, would burst out and cover the old Continent with streams of

blood and heaps of wrecks.
Suppose, on the contrary (which is very improbable), that the baughty Chancellor and his allies should succeed in influencing the Conclave so as to secure the return to the Holy See of one of the few Cardinals (either Italian or German) more or less openly adverse to Antoneili's policy, and whose first act as a Pope would be to give up the antique claims of the Papacy undauntedly deiended by Pins IX.; in short, a Pope willing to make his peace with Victor Emmanuel and acknowledge the Old Catholics, headed by Father Hyacinthe and Canon Döllinger, as genuine sheep of the Christian flock. Well, an equally disastrous configration would salute the election of such a hieral Pope, which election would be with reason considered as an invaluable triumph for Bisnarck's policy and a decisive step towards Ger-

man dictatorship all over Europe.

Moreover, it may be said that politics and religion are unfortunately so much mixed at the present day in Europe, owing to the state of confusion and decomposition into which that Continent is plunged, that, apart from the ultramontane tendencies of the whole French and Austrian episcopares, the appointment to the chair of St. Peter of an Austrian or French Cardinal (especially if a French one) would not-and, let us say, could notbe tolerated by Prince Bismarck, and would arouse anew the piternational hatred from the Danube to

However, Pius IX.'s death is an event which cannot long be delayed, if we consider the old age and indrmities of the venerable Pontiff, whose dismissal will be the signal for the meeting of the Conclave and the election of another Pope.

How, then, are we to avoid the tremendous hurricane which, it seems, must fatally burst out at

that time? .Simply by the election of a prince of the Church altogether exempt by both his nationality and his education of the traditional influences and secular prejudices characteristic of the European Catholic Episcopate-a man who, besides, could not be sus pected by any of the rival Powers of favoring the secret designs of the one at the expense of the other, for the very good reason that he would not

belong to any of them.

And where is to be found that Pope, that messenger of peace and fraternity, if not in the ranks of the American Episcopate, composed of citizens of a Republic that does not mix up in cierical mat-

ters? Strongly impressed with that great principle, "The Church free in a free State," which is the law in our country, the modern Sixtus Quintus would inaugurate, as a natural consequence of his inborn ideas, a new era of grandeur and moral influence for the Papacy, without any danger of this bold and wise course exciting the least jealousy or sus picion among the rival European Powers.

The American-born successor of Pius IX., in or-

"The United States is the only country where I am really Pope in the eyes of the government. I am always atraid lest European governments shall oppose or control my acts, whereas I can freely send pontifical documents to the United States without fear of opposition on the part of the gov-Could a more striking justification be needed by

a power which had certainly its reason of being for centuries, but cannot any more be detained in face of the inexorable logic of modera times, quite hostile to the abnormal coupling of Church and The Pope might thus either continue to reside at Rome or move the headquarters of the Church to any other place in Europe or in America, as he might judge convenient: besides, steam and elec-

the future Pope for the spontaneous abdication of

tricity, in suppressing distances, would enable the rlead of the Catholic Church to govern his worldwidely spread flock from Jerusalem, Malta, or any city in the United States, with the same specity effect as if he chose to remain in the capital of the new Italiau Kingdom.
In that manner one of the most imminent causes

of a general European conflagration would be avoided, without any of the grave religious or pontical interests involved in the Roman question being damaged,

For the sake of the peace of the world all Christian governments should unite in urging the venerable members of the future Conclave to give their votes to one of the American Eminences whom His Holiness will very likely create in the next Consistory.

AD MAJOREM POPULI GLORIAM.

THE AMERICAN CARDINAL DISCUSSION.

[From the Liverpool Post.] It is well known that the Pope is one of the kindliest men, and that where he can do a favor he is always ready to oblige even a heretic. We are bound to assume that he knows something of what is going on all over the globe; but we shall probably not be far wrong if we venture to suggest show itself to the extent of taking in the New York papers and making himself master of their contents. It is equally true, no doubt, that His Holiness considers that he is under no obligation to consult the English press, and if in a matter about which the Americans appear to feel strongly, we reproduce their grievance in our columns, it is merely in the hope that the appeal for redress may ineet the eye of one or other of the Holy Father's induential counseliors in this country who might be considerate enough to make a representation on the subject to the Vatican. The sore point with our kinsmen is that they have not and never have had a cardinal. Their political and social creed rather frowns upon titles and dignities, but this is one of those numerous cases with which His Holiness must be iamiliar, in which men are much better and less disagreeable than their principles. He need be under no apprehension that a prince of the Church would be deemed a standing affront to the doctrine of republican equality. Equality is a technical fiction—used by Americans who have got up a few rungs of the social ladder in the same sense as that in which the Pope subscribes himself servus servorum. In fact, the Americans have rather a passion for the ornamental side of society. Their constitution prohibits an order of nobles, but see how they grasp at the distinction of "Hon." and what a run there is upon the titles which are to be earned by a nominal connection with the millitin. It would, therefore, be doing them a real kindness if the Pope were to give them a cardinal. It is in no ansery but aimost in a tearful mood that the New York Herald protests against the policy of maintaining for the Sacred College the character of "an Italian ring." "We press, and if in a matter about which the Ameritearful mood that the New York Herald protests against the policy of maintaining for the Sacred College the character of "an Italian Ing." "We cannot cease," says our contemporary, "to regret that a country that gives the Papal office a liberty it possesses in no other lands should be overlooked in distributing the highest offices of the Church." America, the Herald contends, is "certainly entitled" to a cardinal's hat. There are a good many hats now vacant, and as the ornament has lost much of its old value in Europe. His Holmess could not do better than send at least one to the United States.

## THE COURTS.

Motion was made before Judge Pratt, in Su preme Court, Chambers, yesterday, on behalf of John Dennerline, for an order compelling the Police Board to recognize him as a police officer of Morrisania and pay him as such. The answer sent in to the alternative writ was that the trustees of the township just before the annexation passed an ordinance by which eighteen additional men were appointed with a view of saddling them on the city. These being matters of fact as to the appointment of the relator being in due form, Judge Pract denied the motion, deciding that the Police Board were entitled to a jury trial.

SUPREME COURT-CHAMBERS.

By Judge Pratt.

The People ex rel, John Dennerline vs. Board of Police.—Respondents entitled to trial of the issues by a jury.

Mutual Life Insurance Company vs. Bowerman.—Motion denied, with \$10 costs.

Mutual Life Insurance Company vs. Rowerman.— Motion denied, with \$10 costs. Havens vs. Totten.—Motion granted on defend-ant paying costs since service of answer, except-ing trial fee, and paying \$10 costs of the motion; otherwise denied. In the Matter of S. C. Tesing.—Reference or-

Addie White vs. Edmund White .- Decree of di-MABINE COURT-PART 1.

Action for Slander.

Before Judge McAdam. Henrietta Bromberger vs. M. A. Bamberger .-This was an action for slander, damages being laid at \$1,000. The parties to the suit are Jewesses and close neighbors, residing respectively at Nos. 383 and 385 East Houston street. The plaintiff keeps a small grocery, while the defendant is house-keeper for the landlord of the tenement premises No. 385. The alleged stander was committed on Friday. April 22 last—a Jewish holiday—when Jews and Jewesses were pientiful in the streets and doorways of houses. The plaintif was rectining on her arms on her coal box, outside the door, having a quiet confab with some of her neighbors, when, as alleged, the defendant came out from her house and at once commenced "tongue tarasing" the plaintif, cailing her, in theorew, "redheaded thiel," and discharging a perfect volley of very opprobrious epithets against her. The principals and their witnesses spoke but little English, and their statements and counterstatements had to be interpretted; but in their native tongue they rattled off all they knew or imagined of the case with a volubility and impetuosity that all the efforts of the Judge, counsel or officers could not stenyor abate as long as they were on the stand. The defendant, an aged but well preserved Jewess, wore the dejected air of the injured one, and in recounting her story she would have the jury believe that it was she who should be appealing to them for damages instead of the plaintiff. Toat body, bowever, having been clearly informed of the law in the case by Judge McAdam, found a verdict against her of \$150. No. 385. The alleged slander was committed on

GENERAL D. H. HILL ARRESTED BY UNITED STATES FORCES.

(From the Charlotte (N. C.) Observer.) Rumors were current on the streets yesterday that General D. H. Hill, of the Southern Home, had been arrested in South Carolina for libel. The facts, as we have ascertained them, are that Lieutenant H. H. Benner, of the Eighteenth infantry, stationed at Yorkville, went to Bethel church, in stationed at Yorkville, went to Bethel church, in York county, one day last week, to arrest General Hill, he having understood that the General would deliver an address at Bethel on that day. General Hill had no appointment at the place for that occasion, and, besides, was sick in bed at home when Benner went with his posse to arrest him. The Belleged libel was certain comments in the Southern Home upon the presentment of the Grand Jary of York of Lieutenant Benner for various offences, and particularly for a gross insuit offered by Benner to a daughter of ex-Junge of Probate S. B. Hall.

Hall.
The articles in question were written, we are informed, by Captain R. A. Shotwell, the associate editor of the *Home*, who has notined Benner of their authorship and who claims all responsibility in the matter.

Benner is the notorious Ku Klux hunter of whom many of our readers have heard and read.

## NAUGHTY MR. PERGUSON.

[From the Fredericksburg News.] We have received a circular letter from J. C. Ferguson, No. 599 Broadway, New York, offering to sell us counterfeit money. Though his terms are very liberal—only ten cents on the dollar—we most respectfully decline Mr. Ferguson's proposi-tion. He says if we "glow" on nin he will find means to "se avenged we little dream of. How